

Train the Children to give.

CINCINNATI, O., JUNE, 1905.

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ISSUED MONTHLY.

# The Missionary Intelligencer

THE FIELD  
IS THE WORLD.



"GO YE INTO ALL  
THE WORLD."

Vol. XLIII

No. 6.

## CONTENTS.

Things to Be Remembered.....	2d Cover
The Glory of the Missionary Calling.....	161
Financial Exhibit and Notes.....	162
The Greatest Problem of All.....	167
The Major Heresy.....	169
It is the Bible that Makes Missions.....	170
Present State of Education in China.....	171
The Modern Apologists.....	172
The Largeness of the Missionary Idea.....	173
Our Missionary Forum.....	175
From the Missionaries.....	175
Sunday-School Department.....	190
Christian Endeavor Department.....	191
Book Table.....	192
Letter from Walter M. White, San Francisco.....	3d Cover
The Christian Church Special.....	3d Cover
How Americans Spend their Money.....	4th Cover

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A. M. LEAN  
F. M. RAINS  
Editors.

# FOREIGN CHRISTIAN MISSIONARY SOCIETY.

A generous gift from every teacher and pupil.

Make Children's Day the Greatest day in the year.

## THINGS TO BE REMEMBERED.

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That the first Sunday in June is Children's Day.

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That 5,000 Sunday-schools should respond with offerings for Foreign Missions on that day.

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That the Foreign Society is asking for \$75,000 from the Sunday-schools this year.

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That this amount must come from this source if we are to reach the quarter of a million dollars.

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That fifteen new missionaries are under appointment, and are preparing to go out.

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That the Woman's College in Japan is to be opened in September.

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That two new stations are being opened in China.

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That every step in advance costs.

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That a great victory is in sight.



# The Missionary Intelligencer.

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VOLUME XVIII.

JUNE, 1905.

NUMBER 6.

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## THE GLORY OF THE MISSIONARY CALLING.

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It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the great teacher and only model missionary that ever appeared among men, and now that he is head over all things, King of Kings and Lord of Lords, what commission is equal to that which the missionary holds from him? May I invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office! For my part, I never cease to rejoice that God has appointed me to such an office.

DAVID LIVINGSTONE.

## FINANCIAL EXHIBIT.

### FOR SEVEN MONTHS.

Comparing the receipts for Foreign Missions for the first seven months of the current missionary year with the corresponding time last year, shows the following:

	1904.	1905	Gain.
Contributions from Churches.....	2,473	2,689	215
Contributions from Sunday-schools.....	141	88	53*
Contributions from C. E. Societies.....	584	600	16
Individual Contributions.....	535	849	314
Amount .....	\$87,749 04	\$119,130 68	\$31,381 64

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain.
Churches .....	\$54,860 29	\$63,137 69	\$8,277 40
Sunday-schools .....	766 44	545 51	220 93*
C. E. Societies .....	4,006 15	4,428 91	422 76
Individual Offerings .....	5,210 26	14,485 42	9,275 16
Miscellaneous .....	3,770 77	8,649 42	4,878 65
Annuities .....	18,686 62	22,875 50	4,188 88
Bequests .....	448 51	5,008 23	4,559 72

\* Loss.

Gain in regular receipts, \$22,633.04; gain in annuities, \$4,188.88; gain in bequests, \$4,559.72.

A gain of about \$7,000 between this and September 30, insures the \$250,000. Shall it not be made?

A great victory is in sight!

Let every Sunday-school do its best June 4th.

Cheering word comes from every quarter of the Sunday-school host.

The little church in Hyde Park, Chicago, gives over three dollars per capita for missions.

Many churches have not yet sent their offerings. We hope they will make haste to do so. The time is rapidly passing.

Thirty-eight members in the Warren, O., Church gave \$5.00 or more, and 147 gave \$1.00 or more in the March Offering.

Buffalo, N. Y.—Offering now is \$690, and with the June offering from the Bible School the total will probably be \$900.—R. H. Miller.

Am already preparing for Children's Day and am determined to make it the biggest offering ever given here.—W. H. Kindred, Adrian, Mich.

A gain of more than \$31,000 has been made in the receipts since October 1st. If we can gain about \$7,000 between now and September 30th, the quarter of a million dollars is assured.

The pestilence in India has thus far this year slain more than the Russo-Japanese War. It is said that more than 300,000 persons have been car-



ried away by the plague within two months.

The current number of the Missionary Voice is a splendid one, both in style and contents. There is not a dull nor a dry line in it. God bless your work, and grant us the \$250,000 this year.—Wren J. Grinstead, York, Neb.

The greatest apologetic for Christianity and the best proof of the Bible are found in missionary study. The victories won in the first century are being repeated in the twentieth. Now, as then, the tree is known by its fruits.

It is one of those truths not yet fully understood by many Christian people, that to be a Christian one must be a missionary, and that the chief test of having taken home the message of Christianity is the desire to spread it throughout the world.

It has often been said that we are saved to serve. If one does not serve he may well begin to doubt if he is saved. Let the love of Christ dwell in every heart, and there will be no limit to the sacrifices which will be made in serving those for whom he died on the cross.

T. J. White, of North Baltimore, O., has led a campaign in the Nineteenth Missionary District to have the churches support D. O. Cunningham and H. C. Saum in India. He has succeeded. He is hoping that soon this district will support four missionaries on the foreign field. This makes two more Living Link missionaries.

I brought our missionary offering up to \$650 by using the telephone, calling up those who were not present Sunday. The telephone is a great thing for adding to a missionary offering. Our offering would have been

at least \$50 less but for the telephone. —Cecil J. Armstrong, Winchester, Ky.

The Emperor of Japan has given five thousand dollars from his private purse to the Y. M. C. A. Three secretaries have been with the armies from the first. Their presence and labors have met the entire approval of the government. The Emperor has indicated his appreciation by this contribution.

The church at Paris, Ill., becomes a Living Link in the Foreign Society, and will support its own missionary. That church has recently had more than 800 additions. It is enlarging its work in every direction. Finis Idleman is the splendid pastor. One of his church officers says "he has no limitations."

New York City—Our church (169th Street) voted unanimously yesterday to make A. E. Cory, at Bo Cheo, China, our Living Link missionary. It was hearty and unanimous. I trust he will do an excellent work in saving the lost. We shall pray for him and his family, and his station particularly.—S. T. Willis.

Our chief hope of success in reaching a quarter of a million dollars this year now centers in the Children's Day offering. Last year the children gave \$56,832. We are asking them for \$75,000 this year. The day of larger things is here. It is hoped each school will break all previous records. Remember, victory is in sight.

The Missionary Intelligencer for May is a fine magazine. It has the "gold" back of it as well as in it. Every number is filled with convincing and compelling facts pertaining to missions. I rejoice in the high prospects. So far, so good; now if the children will rise up in their might!

I am praying for the success of the Exercise.—P. H. Duncan.

The sales of Scriptures in China last year were remarkable. The total number circulated was 1,086,670. Of these 34,873 were free grants made for special purposes, which leaves the actual sales well over a million. This far outstrips all previous records, and is a further indication of the desire the Chinese are now showing to examine the Bible for themselves.

Miss Carme Hostetter has been married to Mr. M. M. Smyser, of Hagi, Japan. She has resigned as a missionary. She and her husband expect to spend their lives in Japan. Miss Hostetter has served the Society faithfully. She has done good work in Sendai, and carries with her the good wishes of all who know her worth and the value of her services.

We ask the churches to sidetrack all irrelevant and mere incidental issues and keep the main question to the fore. The chief question, the over-mastering task before our people this year is to raise a quarter of a million dollars for Foreign Missions. Every preacher in particular, and every member in general, should feel humiliated if that sum is not given by September 30th.

Recently fifteen Karens called on a missionary in Rangoon, Burma. They came as a deputation to say that large bodies of Karens, about 2,500, wished for instruction and baptism, and had already begun, of themselves, to build a church. They begged for missionaries and a teacher. One of them said: "The fields are full of grain, but there are none to reap." This is another cry from Macedon for help.

We are living in luxurious times. We are being softened by luxury

when we need to be hardened. One thing that will quicken self-sacrifice is to read of it as exhibited in the lives of such Christian missionaries as Patteson, Livingstone, Henry Martyn, Judson, Carey, Chalmers, and scores of others. Their example shames our selfishness and encourages to larger sacrifices for the kingdom of God.

The testimony of three Presidents of the United States is as follows: William McKinley said of the missionaries, "Their contribution to the onward and upward march of humanity is beyond all calculation." Benjamin Harrison said of missionary work, that it is "the most influential and most enduring work that is being done in this day of great enterprises." Theodore Roosevelt said to a company of missionaries, "You are doing the greatest work that can be done."

Fifteen new missionaries are under appointment and will sail for the far East in September. The new Bible College at Jubbulpore, India, is in course of construction. More than \$20,000 is assured for the Female Christian College, Tokio, Japan. The reports from the fields are the most encouraging ever before received. These are glorious days. Advances are being made everywhere. Our people are coming to a larger and better life. May we not count upon the united, industrious, persistent, and generous effort of every friend in reaching a quarter of a million dollars?

There are those who say it is not wise to send the gospel abroad while there are so many at home unsaved. The answer to this is as follows: "If indeed, we could completely Christianize our entire population and bring in the millennium by concentrating all our forces at home, the plea for this exclusive home policy would have



weight. But unhappily such a plan is unworkable. The work at home and abroad must go on abreast, and each helps the other. All seas find the same level; and, in the close communication between nations in modern times, the various races will rise or fall together."

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Joseph Parker spoke of those broad-minded people who would leave the heathen alone. He says: "These people, whose ancestors painted themselves blue and did not wear any clothes worth mentioning, and were not indisposed to eat one another when circumstances seemed to point in the direction of that kind of gruesome spectacle, gather their fur clothes around them and say, 'Perhaps it would be just as well to leave the heathen alone.' Persons who so talk never saw Christ, never felt the power of his love, have nothing whatever to do with Christ, and when they touch the cup of his blood bring their blasphemy to a culmination."

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The Foreign Society needs men to serve as evangelists and as physicians. The man who is fitted for this service and is called of God to it, makes the supreme mistake of his life if he refuses. Paul wanted to remain in Jerusalem and preach there. Had he insisted on doing that, his history would have been very different. He never would have written those Epistles that form so large and so important a part of the New Testament. He never would have become the man he did become. The same is true of hundreds of others who gave their lives gladly at Christ's call to the work in the regions beyond.

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The health and prosperity of the church at home are the reflex benefits of her faithfulness in mission work. A non-missionary church is a dying church—a withered branch,

whose end is to be burned. A lack of missionary spirit limits the Holy One in his mercy to the church at home. She is often not watered herself because she does not water others. "As is his part that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." We can not claim the promise of the Presence of Christ unless we go into all the world and preach the gospel to the whole creation.

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Dr. Robert F. Horton says that a missionary is the normal Christian. Missionaries do not constitute a caste in the church. They are not Christians plus something, or minus something. They are full-orbed Christians; they are Christians pure and simple. They have the spirit of Christ. They are engaged in the work of Christ. They are helping him seek and save the lost. The non-missionary people are the abnormal Christians. They are not informed as to Christ's program for the world. They are not endeavoring to assist him in realizing his program. In so far as they lack the missionary spirit, they lack the spirit of Christ.

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These words from Henry Ward Beecher are worth pondering: "It is thought by some that the spirit of missions is dead. Dead? It does not even sleep. What is the spirit of missions? **Missions** means to send forth—to go out, and when the sun forgets to send forth its light and warmth and shed summer upon the face of dying winter, and throw its influence abroad over all the earth, then will divine life in the human heart forget its mission. **Missions** means benevolence; **missions** means brotherhood; **missions** means that spirit, which, looking over the earth, recognized that God made all mankind of one blood. Let us realize it. Let the world have its legacy, its birthright, at last!"

The Bishop of Manchester has called attention to the need of dispelling the fog of ignorance. In a fog the things that are nearest look very much larger than they really are. A horse looks as large as a camel. The Bishop said he knew parishes that seemed to him to be enveloped in a pretty thick fog of ignorance. When asked to help forward missionary work, the congregation gave an assurance of their profound interest in the work, but explained that that year they were engaged in raising funds for some local need—perhaps a new organ. Next year the heating apparatus was being improved to keep the organ warm, and the year after some one remembered that the tower and steeple, part of the original design of the church, had never been built. It was necessary to dispel a fog that that people might see objects outside their immediate locality.

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An examination of the Financial Exhibit will show that during the first seven months of the missionary year, October 1, 1904, to May 1, 1905, the receipts amounted to \$119,130, a gain of \$31,381, or over 35 per cent. During this time the churches, as churches, gave \$63,137, a gain of \$8,277, or 15 per cent. The churches, as churches, are asked for \$100,000 this year. It now seems probable that they will give this amount. They certainly will if the tardy churches will hasten to respond. Individual offerings for the seven months amounted to \$14,845, a gain of \$9,275, or 178 per cent. We are confidently expecting at least \$25,000 from this source this year. The gains thus far are phenomenal; more than ever before for the corresponding time in our history. They show what can be done. If we can gain about \$7,000 more before September 30th, we will reach the goal. Shall it not be done?

### OUR NEW SECRETARY.

Stephen J. Corey, of Rochester, N. Y., has been appointed Secretary of the Foreign Christian Missionary Society, with headquarters at Cincinnati, Ohio. He joins the President and Corresponding Secretary in their varied duties in advancing the claims of the work. He enters upon his work July 1st. This step has been unanimously recommended by the



Stephen J. Corey.

National Convention more than once, and has been urged persistently by many friends of the Society for years.

Mr. Corey was born in Missouri in 1873, graduated from the Nebraska State University in 1898, and completed the course in the Baptist Theological Seminary, Rochester, N. Y., 1901. He served the new church in Rochester while a student, and after his graduation until he was elected Secretary of the New York Christian Missionary Society, in 1903, which position he has filled with great efficiency and to the satisfaction of the churches. He was married to Miss Webster, of Rochester, in 1901.



Mr. Corey is partial to the pastorate, in which he has been so useful and popular, but he yields to the call of the Foreign Society to give the work one or two years' trial, and, if it proves congenial and seems to be the work to which God has called him, it is understood that he will give his life to it.

The growth of the work of the Foreign Society demands more force. Increased power in the power-house is required. More than one-half of our brotherhood is yet asleep. All must be aroused. Stephen J. Corey has a consuming missionary enthusiasm. He is scholarly, a clear and forceful writer, a strong and popular speaker, genial and pleasant, a hard worker, and his characteristic good judgment and poise make him especially fitted for his new duties. We congratulate the brotherhood upon their good fortune in securing his services.

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"Lord, is it I?"

Night was approaching which so soon would bring  
Gethsemane with its struggle and its sting,  
Its weak betrayal and its brutal dare,  
Its meek submission and its midnight prayer.

They sat at meat, twelve simple, humble men,  
And One who soon should taste death's bitter pain.  
Gazing deep down their inmost hearts to see,  
He sadly said, "One here betrayeth me."  
Then each exclaimed with eager, earnest cry,  
"Lord, is it I?"

Christian, whose life with ease and comfort fraught,  
Dwells in the light His precious blood hath bought,  
Thou who dost sit at table with the rest,  
Eating the loaf his loving hands have blessed,  
Thou who dost hear the cry from lands afar  
Where heathen sin, and want, and darkness are,  
Beware, lest with His searching eyes on thee,  
He still must say, "Some are betraying me."  
And, conscious-smitten, thou shalt sadly cry,  
"Lord, is it I?"

Toledo, O. —May G. Van Voorhis.

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### THE GREATEST PROBLEM OF ALL.

The greatest problem before the Society is the problem of securing suitable men in sufficient numbers for the fields. Now, as in our Lord's day, "the harvest indeed is plenteous, but the laborers are few." There is difficulty in getting money enough to defray expenses, but that is not nearly so difficult as it is to get men of the right type to go as missionaries.

Christian men in the ministry and in the colleges reason in this way. They say, "All can not go as missionaries," and straightway conclude that they are not to go. The conclusion does not follow from the premises. To be sure all can not go. Some do not have the health that is required; others do not have the culture necessary to qualify them to serve as spiritual leaders. Others have duties that keep them where they are. Others still have passed the age limit. It is not necessary that all should go. It was

never contemplated that all should go. But some can go, and that is all that the case requires. There are enough men qualified for the service and situated so that they can go. To such the call of God is directly addressed. They can not evade their responsibility by taking refuge behind the excuse, "All can not go."

Others say, "This work does not appeal to me," and then dismiss all further consideration of it. No work appeals to one if he knows nothing about it. To those who urge this excuse the inquiries may be addressed, Have you looked into the claims of this work? Have you sought to know what the will of God for you is with respect to it? Have you studied the fields to know their needs and the prospect of turning many to the Lord? Have you read the Lives of some of the great missionaries beginning with the apostles and coming down to our own times? If you have not studied the subject you are not prepared to say that this work does not appeal to you.

Every Christian man should ask, "Is it the will of God for me that I should serve him as a missionary?" If he is in doubt he should take counsel with his brethren. Suitable men are needed so much that no man will be lightly refused. The funds are so limited, that no appointments are likely to be made rashly. If the men in charge of this work are satisfied that one is qualified, or is not qualified, that is probably the will of God for the applicant. In any event, after a conference with men of experience, one is better fitted to decide this question than he was before. Men who are filling influential pulpits and receiving good salaries, should face this question and decide it in the fear of God. It is as necessary for them to ask the question, "Lord, what wilt thou have me to do?" as it is for the sinner to ask it.

Having faced this question and having settled it right, one will feel differently afterward. He has done his duty. If the Lord closed the way against him he is free to do his best at home for the work here and on the field. His conscience is clear. The present bishop of London volunteered. He was convinced that he ought not to go. Now his ambition is to make his diocese the greatest missionary diocese in the world. He feels that his interest in missions abroad will help him mightily in the work in London. George H. C. MacGregor wanted to go out. His health was insufficient. Being rejected he undertook to send out seven substitutes, and then to send seven more, and so on indefinitely.

There will be no lack of men if all the men in the ministry and in the colleges will earnestly seek to know what the will of God for them is. No doubt, one will have more comforts and conveniences at home. In remaining here he will be following the line of least resistance. But the man who is fitted for the field and called of God to it, will find his greatest joy and his largest usefulness in the missionary service. He will defeat God's most gracious purpose for him if he will stop his ear to this call and refuse to go.

Those who are kept from going in person can help in other ways. They



can go in spirit and in prayer and in their sympathies and with their substance. They can have fellowship with Christ in the efforts he is making to redeem the world. Those who tarry by the stuff at God's call will share equally with those who go into the battle. They have done what they could, and they shall have their reward.

To those who go and to those who are debarred from going, the command is addressed, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest."

## THE MAJOR HERESY.

STEPHEN J. COREY.

Passing through a perfumery factory the other day, I became much interested in the laboratory where the different perfumes were compounded. I found the chief chemist to be a remarkable man. The shelves of the laboratory were lined with bottles filled with high-power extracts for the compounding of the sweet-smelling mixtures. In this work the mixing of ingredients has to be done very accurately, and the man does it entirely through the sense of smell. By putting the bottles to his nose he can tell the exact quantity of each preparation which is needed in the making of the perfume. The remarkable thing about it all is that the chemist's olfactory nerve becomes more acute in its perception of sweet smells with each use, while the perception of other smells becomes almost entirely atrophied.

This peculiarity is not limited to the world of perfumery. In the realm of doctrine lopsidedness is quite a common characteristic. Not long ago I heard a man make an invincible argument for the restoration of primitive Christianity. His unorthodox antagonist was sadly worsted. I afterwards discovered that this brave defender of the faith, who had such an acute sense of the apostolic order, had little perception of the Great Commission. In fact, he was deeply indifferent to the claims of world-wide missions. How could a man be more contradictory? There is no more inconsistent man under the shining sun than the disciple of Christ who stands with feet firmly planted on "first principles" and makes a flying somersault over the command of Christ to "Go into all the world and preach the Gospel to every creature."

Which is the greater heresy, to deny the scriptural mode of baptism or to deny the claims of Christ's great command to the baptised? Let any man amongst us arbitrarily substitute some human title for the scriptural name of the Church, and every bird would carry the message. His attitude would be condemned from Dan to Beersheba. But a thousand preachers might close their ears to the "Macedonian cry" and leave the March Offering out of the habit of their ministry without having the fact men-

tioned as a suspicion on their orthodoxy. I am not referring to those who are opposed to missions, but to those who treat missions with gross indifference. In the mind of Christ which is the greatest departure from the faith, denying the name of the church, or denying the greatest command to the church? Are not some of us "straining out a gnat and swallowing a camel?"

We claim to be a people of "the Book"—"where the Bible speaks, we speak,—where the Bible is silent, we are silent." If we are true to that claim we are bound to be the greatest missionary people in the world. The Bible is a missionary book from cover to cover. The failure to make the evangelization of the world the chief business of our ministry is to deny the "faith once delivered unto the saints." We need to cultivate poise in our teaching. We need to get the right proportions in the Divine truth. Let us not reduce our acuteness for the doctrines of apostolic Christianity, but let us remember that the word "apostolic" is the Greek word corresponding to the Latin term "missionary." To return to apostolic Christianity is to return to *missionary* Christianity.

Rochester, N. Y.

## IT IS THE BIBLE THAT MAKES MISSIONS.

DR. WILLIAM ASHMORE.

If there is a Bible there must be missions. If all the missions in the world were to come to an end to-day the Bible would start new ones to-morrow. The missionary impulse is guided by the Bible. Missionary policy and missionary methods, in order to be successful, must be molded by the Bible. The past of missions, the present of missions, and the future of missions are all outlined in the Bible. The itinerary of the entire world missionary movement from its first inception to its final consummation is all marked out in the Bible. The Bible is the missionary arsenal from which we draw our weapons of warfare; it is the granary to which we go to buy our missionary corn—the old corn of the land—to feed our flocks, to feed ourselves, and to get the seed corn for new crops to be raised in desert places. The Bible contains all the doctrines that missionaries are to preach and the precedents they are to follow; all the patterns they are to imitate. It contains, moreover, the lists of the heroes of faith whose brave deeds are to be taken into our system of belief and made into bone and muscle and nerve for ourselves and them that hear us. The Joshuas, the Gideons, the Jonathans, the Pauls, the Timothys of ancient days are to live over again in our converts. "Seed after its kind" is the perpetual law; like produces like; courage produces courage; faith begets faith; daring generates daring. The Bible is full of constituents of a divine manhood. There are other books called "sacred" according



to the standards of men; but they are all lifeless to-day. The Shastras have run their race and gone down to the sides of the pit; the Analects of Confucius are spent forces in the moral world; the Catenae of Buddha are thrice dead, though not yet plucked up by the roots,—clouds without rain, wells without water, the whole of them. The Bible alone rides triumphant over the moral battle-plain of the world. It is the battle book of the future. A hundred jack-screws can be made to lift a cathedral. Already the Bible is, or soon will be, translated into over four hundred languages and dialects, and these versions have already begun the uplift of humanity. Some people tell us they are going to make over our Bible for us. It is too late to attempt it. If we allow it to be mutilated, four hundred heathen versions will rise up in judgment against us. They will carry mankind; they will sweep the field. We shall have to keep in line or we shall be trodden under. The Bible is a missionary Bible from first to last, and we ourselves have got to be missionaries whether we want to or not. Otherwise we must get out of the way, and make room for somebody else that will render the fruits thereof.

The Word of God goes forth to war. Let the armies of heaven follow it and follow him, for both are one.—*Baptist Missionary Magazine*.

## PRESENT STATE OF EDUCATION IN CHINA.

W. P. BENTLEY.

1. China has an old and venerated system of education. It served a useful purpose for many centuries. In its principles of wide diffusion, and democracy, it was equal or superior to systems in vogue in some western lands. Vast benefits from it inured to society and the state. It is an eloquent tribute to the genius and character of the Chinese people.

2. But China needs a new system of education. New conditions prevail, and new problems have arisen. The old methods have utterly failed to meet modern requirements. Besides, even the old system is vitiated through corruption.

3. China has begun to feel the need of a new system, and is trying to supply it. It is a vast and difficult undertaking. And in it China needs the sympathetic co-operation of the whole Christian world. She has many prejudices to overcome. She has to feel her way.

4. Here is an astounding fact—Protestant Christians hold the key to the educational situation. The length of time when this will be true is not long. It is a providential crisis. God placed Protestant educators in the van in China for a purpose. It remains to be seen whether we are equal to the trust committed to us.

5. Christian colleges in China serve a double purpose: one, direct

education; the other, supplying models for the great national system to be established for the whole Empire. The argument for Christian colleges for China during the next hundred years is just as strong as it was for Christian missionaries during the last hundred years. Christianity in China during the next century will achieve its conquests largely by means of its schools. And at the same time they will wield an incalculable influence on the whole educational scheme of the country.

6. The progress of western education among the Chinese—comprising one-third of the human race—is one of the most vital and momentous phenomena of modern times. No one of wide sympathies can fail to be interested in it. And to one seeking to extend the Kingdom of God in the earth, it presents almost unparalleled opportunities. There ought to be at least one great Christian College in each Province, and in most of them there is room for more than one. Schools should be multiplied at the great centers. In these schools are to be trained the minds of those who will mould the Christian church in China. The best minds with the best training are none too well equipped for this herculean labor. But with such we may hope for a native church of magnificent proportions, and beautiful symmetry. And may God add His blessing.

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### THE MODERN APOLOGISTS.

ROBERT F. HORTON.

Who are the great apologists of the modern world? Who gives the answer to sceptical critics, and put to shame a malingering church? John Eliot, claiming North America, and Allen Gardiner, claiming South America for Christ; Livingstone, Krapf, Mackay opening the Dark Continent to the light; Xavier, Schwartz, Rhenius carrying India by storm; Carey, Marshman, Ward, Heber, Martyn, French, Wilson, Duff, and Anderson following with sober enthusiasm to secure the conquest; that long line of heroes in China—Morrison, Milne, and Legge, Burns, Lechler, and Wolfe, Edkins, Gilmour, and Jonathan Lees; and still with us, Griffith John, Macgowan, Hudson Taylor; in Formosa, Maxwell and Mackay; in Manchuria and Corea, Ross—these have an evidence of the Gospel which criticism can not give, which criticism can not take away.

Nay, is not Neesima in Japan a sufficient proof of the Gospel? Or who can read the story of the islands of the sea, with its persistent heroisms and frequent martyrdoms, John Williams, Murray, Chalmers, Lawes, Macfarland, Hunt, Coleridge, Pattison, John Paton, without perceiving that here God has furnished us with the Gospel for an age of doubt, here is the answer to the assaults of unbelief; and if once the church were seriously and unitedly engaged in the work which has been carried on



hitherto by this "thin red line of heroes," the world would have no time to urge its captious criticisms, and perhaps no inclination to deride the Christian verities. The forward sweep of the banners would silence the doubts and the derision of the foe, as it would put new life and purpose into the whole body of those who profess and call themselves Christians.

## THE largeness OF THE MISSIONARY IDEA.

C. J. TANNAR.

"For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life."

This verse is a very good summing up of the whole missionary enterprise. Here is the subject in a nutshell and there is not one small thing about it. "For God so loved the world." That must have been written by inspiration of God. There is much controversy to-day as to the method and degree of inspiration. To me the best proof that the Bible is inspired is the Bible itself. No man left to himself would have written this sixteenth verse of the third chapter of John. It is too large for human invention.

The heathen nations never thought of their gods loving men. They do not to-day. The heathen spend their time and effort in appeasing the wrath of their gods and in warding off punishment. In fact, the Jew knew more about wrath than love. One thing is certain the Jew, uninfluenced from above, would never have written, "For God so loved the world." God might love one race, a few people, a certain stratum of good orthodox society, but never the whole world.

Indeed, judging from what we see on the street, in business, in the church, are there very many people who would just naturally write that verse to-day, after nineteen hundred years of the leavening power of the gospel?

What do we know about so great love as this? We have seen a father love his own children, a wife her husband, and a strong young man his promised bride. We have seen people love a few lovable persons or their benefactors. But how shall we ever understand the greatness of divine love that takes in the whole wide world in its sinfulness and wretchedness, and hatred of good and rebellion and awful depravity! I confess that when I am brought face to face with the greatness of God's love, I lay my hand upon my mouth and am speechless. But this is the moving power of missions.

The verse contains more. "For God so loved the world that he gave his only begotten son that whosoever believeth on him." The gift of God is in the same proportion as the love. In fact this is true of all giving. What does it mean that God "gave his only begotten son?" Will some wise

man tell us just how much is in this, what it contains, what it signifies? Who has measured the depth and heighth and breadth of the sacrificial death of Christ for a lost world? The older I grow the more I wonder and admire and the less I attempt to explain that clause. And right here is the largeness of the conditions laid down for the enjoyment of this wonderful redemption. "Whosoever *believeth* on him." I am glad it does not read "Whosoever *comprehends* him, or whosoever is *worthy* of salvation, or whosoever *serves him perfectly*." How God's gracious plan of salvation opens the doors wide to all the poor, sinful, wretched, ignorant, helpless, blinded, lost men and women of all the world and for all time.

Again, "That whosoever believeth on him might not *perish* but have *eternal life*." Men are in danger of not appreciating the greatness of their salvation. We fail to realize what we are saved *from* and the glory to which we are saved. There is an awfulness in the word "perish" which few of us comprehend or we would be a hundredfold more in earnest to rescue men from this state. There is a glory and happiness in "eternal life" which no pen can describe or brush portray. If we could realize all that eternal life means and is we would be transformed by the vision. Now this is the purpose of missions, to save men from perishing and make them worthy of eternal life through the free grace of God. The greatness of missions is the greatness of saving men. Salvation means more than faith and repentance and baptism and church membership. It means the winning of men away from everything beneath their real destiny and leading of them out and up to all the glorious possibilities of sons of God. It means the salvation of the individual, society, the State, the nation. It will result in the salvation of business, politics, and governments. It will change the very face of inanimate nature when men are thoroughly saved. The earth has suffered through the curse of *man's sins*.

The largeness of the Missionary idea is also indicated by the largeness of the fields to be covered, the millions to be saved and the forces at work now saving them. Look away to India with her 300,000,000 souls and Africa with 200,000,000 more, and China with 400,000,000, and then add on Japan and the Islands of the Sea and the benighted millions of so called Christian lands and what a picture of need is before us. The forces at work are great. The men and women on the far away fields, the churches at home, the schools and printing presses, the gospel of the grace of God, the Holy Spirit, the Christ who died on the Cross, God who is above it all and through and in all of it.

I close as I began with this one sentence—"The Largeness of the Missionary Idea."

Detroit, Mich.



## OUR MISSIONARY FORUM.

### "Shame a Beggar."

I am fully aware, as you say, that the church that does not give and the preacher that does not preach missions is "doomed." I have one ideal congregation, for which I am now preaching, in many respects, but when it comes to contributing to work outside of their own home field, they would "shame a beggar." I went to my appointment in high spirits, and had given my subject prayerful preparation, but, Oh! what a meager offering, and twenty-five per cent of the

offering was given by myself. To tell the truth, I felt like resigning my work. My prayer is and shall be that the Lord may in some way open the eyes of this otherwise grand people to the great and glorious work of preaching the gospel to all the world. To see a man who claims to be a disciple of the risen Lord, who is worth \$20,000, give ten cents for Foreign Missions, is enough to make the angels weep, yea, the Master himself. May God use me to stir up these delinquents.—B. W. P.

## FROM THE MISSIONARIES.

### CHINA.

#### With the Poor.

The legacy of the poor seems to have been bequeathed to the Christian church in fee simple and forever. They are with us always. In mart and hall, in lanes and highways, outside Dive's palaces and under the falling bridges; in rags, filth, abominations, diseased, outcasts, and with their blank, despairing, idiotic features, one is staggered at the thought that such creatures were created in the image of the Divine. Yes, heathenism represents the poverty of the world. It stands for the social, intellectual, and political bankruptcy of the ages.

One of the saddest remembrances that I have of the poor is a case that actually came under my own treatment and care at the village of Yu-Ho Tsz. It was a cold, bleak morning and the fairly well to do had to work to keep comfortable. The bell had just been ringing in the early welcome of Lord's Day, and the villagers were all astir. The Christians were preparing spick and span for the serv-

ices. Suddenly there was a sad wailing at the door of the church. Walking out to ascertain the cause, we found a poor vermin-covered wretch of a Chinaman placed at the step of the church. Those who brought him were chanting a weird dirge. It was an awful scene. The stench was revolting and the conditions too low for repetition. Half naked, the poor unfortunate was grovelling in the mud, and what was my horror to discover that he was deaf and dumb, blind, leprous, and living worms were crawling out of the corrupt stumps at the ankle, the feet having rotted away.

It was an awful type of heathenism and the fruits of sin, shameless neglect, and cruelties. This was the stock in trade of those who carried him from town to town. We spoke in actions to the being who seemed to us to be a specimen of living death. Words of sympathy fell on his escort's ears as stone. Pouring in a strong solution of corrosive sublimate, we felt strange and chilled as we realized there could be no response to a smile, words of comfort, kind acts, or gifts

of money. A little bread was all he could absorb. Oh! brothers and sisters of these who live in the darkness of death, will you not hear the voice of the blessed Savior pleading, "Give ye them to eat?"—W. Remfry Hunt.

#### How the Leaven Works.

Christianizing China seems more like a slow leavening process than anything else to which it can be compared. Missionary families and workers are set down here and there all over this heathen land. They are here to teach a new religion, and, because it is so different from what China has been believing for centuries, the material in which the leaven is to grow is most unfavorable. The adverse circumstances must be overcome, but this being the true leaven, its power is being demonstrated.

Here in Lu Chow Fu the leaven is at work. The Foreign Christian Missionary Society has established a hospital, to which the Chinese are invited for the healing of their diseases. Last year over fourteen thousand cases were seen. These people came from far and near. They tell their friends of that Christian hospital and large numbers continue to come.

They have a very wrong idea of the purpose of the hospital, but when they come we try to teach them better. They think, because only a few cash are asked for ordinary treatment and only a dollar or more for the most serious operations, that the doctor is "doing good deeds" so he may "lay up merit" for his own soul in the future life. This is their own idea of charitable work,—purely selfish, instead of being prompted by a heart full of love and sympathy for suffering ones.

The expression of this belief affords a good starting point for teaching. We tell them of the love of Christ and of how much he did for the afflicted because of this love; that it is

because he is our example we desire to help them. That we should wish to do them good because we love them is a very strange idea and difficult for them to believe. Thus the principles of the gospel work their way very slowly into the minds of the people.

Every one who comes to the hospital gets more or less instruction, according to the time he remains. The in-patients of several months have the advantage. One woman who was here four months last spring, learned a great deal. She had come on a wheelbarrow over a distance of a hundred and twenty miles. She seemed glad she had come, although her paralysis was incurable, for, as she said, "had she not come she never would have known about Christ the Savior."

The patients return home, the most of them rejoicing over restored health. They have gained some knowledge of Christianity, be it ever so little. They carry with them tracts and the gospels. These they may read to themselves and to their friends. Do you not suppose they tell others of this new religion and think upon it themselves? We cannot be sure of this, but are willing to trust the power of the gospel after it has been faithfully preached. It is a leavening power that works slowly but surely. As some missionaries have had the rich experience of gathering large numbers into the fold in certain communities because years before this message and its influence had entered those places, this fact encourages us in the hope that in after years there may be just such harvests reaped because of the message that has gone from this place.—Mrs. James Butchart, Lu Chow Fu.

#### A Leaf From a Missionary's Diary.

Another cloudy Thursday! For so many weeks now we have had such rain and wind that the women have been kept indoors, and the attendance



at our meetings consequently small. And this afternoon as I neared the chapel I felt rather disappointed because the promise of the morning for a clear sky had not been fulfilled, but, instead, the clouds were spreading again, and I could scarcely hope for more than a few of the faithful ones who lived close. But my heart beat faster for joy when upon reaching the place I found some of the old familiar faces back and eleven new ones.

One old lady soon particularly attracted my attention. She became quite excited over some remarks which I made concerning idol worship. "Do you see this brown caloused place on my forehead?" she said, pointing to it in a most dramatic way. "And do you want to know what caused it? I will tell you. For days my little grandson has been very sick with small pox, and every day I have been going to the temples to 'Ko teo' (beat my head on the ground) before the idols, beseeching them to save him. And did they hear me? No. They had no mercy. They did not hear my cries. The child is dead. Idols are nothing, nothing. I do not believe in them any more."

Then how eagerly she listened, and what a comfort it was to her aching heart as we told her of the true Spirit to whose happy home her little one had gone, and, that while he might not return to her, she might go to him if she would trust and follow the Savior, who had come to earth to teach us the way.

It was such a wonderful story, so new and strange to her, for this was the first time she had ever heard the gospel. But truly God had prepared her heart for the message and it came as truth with its sweet comfort and peace.

She seemed wonderfully impressed, too, with the account of little Yang Ma Li's death, as my Bible woman related it. "Our little ones do not fear death, as do those outside the church

who have not learned of the Christ," she said. "I will tell you about my little girl, Ma Li (Mary), who died a few weeks ago. She was only seven years old the day she died, yet she had learned to love and trust her Savior. She had been sick for many months and we all knew that she would never be well again. One night she called us up to say that she would soon 'go home,' and that we must send and buy her little coffin. 'I am not the least afraid to go,' she said, 'for I know that heaven is a happy place. I shall soon be there. I shall soon see Jesus. I can not see him yet. You must not grieve for me.' Dru Sz Mu, who had lost a little boy a few months before, with whom Ma Li used to play, was standing by the bed, and to her she said: 'When I get to the other side I'll find the baby and I'll take care of him in heaven.'"

Was not that a beautiful witness for Jesus? She loved him, she believed him, and she was not afraid to go to that Jesus of whom she loved to sing,

"Jesus loves me this I know

For the Bible tells me so,

If I love him, when I die

He will take me home on high."

—Edna Pauline Dale, Wuhu.

#### Commencement in the Girls' School.

Last Tuesday afternoon a large crowd gathered in our Ku Leo church to attend the first graduating exercises of our girls' boarding school. Two girls had finished the course of study and were to receive their diplomas. The program was arranged especially for those who know very little, if anything, about a girls' boarding school. A part of the dialogue consisted of questions such as the women often ask, as "What do you learn in your school?" "What is the good of educating girls? Boys can make money, but what can girls do?" and other questions. The answers not only explained the use of an education, but

also the benefits of Christianity. The subject of one of the essays was, "Benefits of Girls' Schools in China." The girl told of what had been done in other countries for women, and what was needed for China's women. The essay on "Perseverance" was very good. The girl explained the need of perseverance to accomplish anything. The smallest girl in school had a recitation in English. The Chinese were pleased with the vocal and instrumental music. After the exercises, one of the audience, a mission-



A little girl without feet in the Girls' School in Nankin. The loss of her feet is due to foot-binding.

ary, said it certainly pays to educate Chinese girls. Just before the meeting closed the song which the two graduates presented to their teacher was explained and sung. Mr. Hsia, the father of one of the girls, thanked all for what had been done for his daughter.

The two girls are good Christians and will be a great help in the school. Hsia Kwei Jen entered when the school began, and Chen Hsaio Ewin came six months later. She is a very bright girl and a good teacher. She was about ten years old when she entered school. Her father died when she was quite young, and the mother married again. The step-father was very anxious to get money, so engaged the little girl to the son of a wealthy farmer before she came to school. He

received about thirty dollars and a few presents for her. Mr. Arnold persuaded him to put the girl in school. She had studied in her home before she came. I found her a very apt pupil and soon loved her very much. She was baptized the second year she was in school, and has been an active Christian ever since. The past two years she has taught in the school besides carrying on her studies. A few years ago she told me she did not want to and would not marry the boy to whom she was engaged. She was very sorry that her stepfather had engaged her, and often shed bitter tears over the engagement. The boy had been dismissed from the boys' school for misconduct. It was reported that his father had killed two wives and had hung his last one up by her hair. We felt, since he was such a cruel man, it was not right to force a girl to go into their home. She was helpless. The step-father and mother also desired to break off the engagement, since the boy had proved himself worthless, but not having the means, it was impossible. The only thing to do was for us to offer to return the money that had been paid. At first the boy's father wanted several hundred dollars. After two years' delay he was prevailed upon to accept about seventy-five dollars. The girl is perfectly willing to work a number of years to return this money. She is very happy now. I wonder how many girls at home will work for what she will get this year—only one dollar and fifty cents per month besides her board. One dollar of this will go to pay off her debt.

Although the school has not reached my ideal, it has been making some progress. I opened in the fall of 1896 with six pupils. We now have thirty-eight. The growth has been slower because of charging something for board. The wealthy classes are much more interested in the school now, and we



expect more new pupils after Chinese New Year vacation. Pray that the school may be a light in this dark land.—Emma A. Lyon.

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Miss Alma Favors: It is hard to tell you how much I enjoy my life here. If I had ten lives they would not be too many to give to this work.

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Frank Garrett: We are all in good health and very busy. The work is going on well. There have been eleven baptisms recently and there are more to follow soon. The outlook was never so bright.

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Chas. S. Settlemyer: I have charge of one of the English classes, teaching one hour every day. I also have charge of the work in the gymnasium. When A. E. Cory goes to visit the new station next month, I am to have charge of his evening Bible classes.

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T. J. Arnold: In many ways the Chinese Christians are largely rising to higher things. They follow Christ as we follow him. Our Christian example is the real gospel to them. Personally, I feel the weight of this responsibility and strive to be faithful in word and deed. The words of Paul at the end of the ninth chapter of 1 Corinthians are ever present with me. Failure may not result from our preaching, but it is more likely to result from inconsistency in life and deed. More and more I feel the honor of being an ambassador for Christ in a heathen land. I rejoice in the work and love it more with passing years. I rejoice to know the fact that my children are growing up in the work. They will get such a thorough education in the need of the heathen people, that I hope will result in their all becoming missionaries. This is our constant prayer.

## INDIA.

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### The Plague.

M. D. Adams writes: For four months we have been able to think of little else than how to succor our people from this sickness. To this end I have built two camps for them and had them living in them for months, but the severe rainy weather has set in and caused a number of them to return to their homes. Then plague broke out among them, and there are five new graves in our burying ground as the result. I have worked as a minister to the sick and dying as never before in my life, but the plague seems ordained of God for one end only, namely, death. My school boys that were removed ten miles distant are all safe. However, they have had a trial. I had nine huts made of grass largely for them, and yesterday when one was thoughtlessly cooking food in one, it caught fire and in five minutes four of the huts, and to them, valuable belongings, were in ashes. The plague has been in the houses of the compound and we are hoping that the worst is now over, and we can soon think and plan for something not connected with the plague.

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### Baptisms.

David Bloch: Last Saturday eight more of the boys were baptized. Such days are the happiest in my work, as I feel that the baptism of one of these boys means much more in the advancement of Christ's kingdom than the baptism of an ignorant outsider, for we have the forming of the boy's character in our hands, and the opportunity for years of teaching of Christ until he really knows nothing else. The spiritual life of the boys has shown considerable improvement. They have gone out into the villages more regularly than ever before to tell of Christ. The Sunday-school on the Orphanage compound is a great

joy to me. The boys do it all. There is a boy superintendent, and a boy secretary, and, with the exception of myself, all the teachers are boys. I venture to say that there are not many schools at home with such young officers and teachers, in which there is as good order, as there is in our boys' Sunday-school.

#### Overseeing the Work.

Chas. E. Benlehr: Once in five days I devote a few hours to overseeing the food and meals, and making an inspection of all the sleeping quarters in the Orphanage. I like the boys very much. They have many faults and sins, but the Gospel of Christ is working a marvelous change in their lives. Under the guidance of the workers here, they excel all the boys of this locality in sports, industrial work, intellectual improvement, Bible knowledge, and character. The most fruitful preaching being done here is through the lesson this community is receiving from the first generation of Christians. We are all well and happy, and glad to be here. May the Lord bless us in our glorious fellowship!

#### Report of the Boys' Orphanage.

I have now had the entire charge of the Orphanage for a year. I have been, and am, very busy. I have no time nor strength for anything more than the duties of the day and night, for this work takes my time from daylight to after nine and ten o'clock every night. Here there is no day of rest. I believe this orphanage is a larger plant than you have any idea of.

There has been improvement in every department. The whole place has a different appearance. For years building material has been scattered everywhere, but with our own carts tons and tons of broken stone and brick have been hauled out to the

farm and used in the construction of new roads. The work has been done mostly by the boys, who seem pleased to get the compound cleaned up.

The building work has made great strides, and now very little remains to be done. Only the lack of material has prevented me from completing all the work. The dormitory, 112 feet long, has been built. The walls of the hospital were up when I came. The roof, floors, wood-work, etc., have all been built, and we now have a very fine hospital building. The hospital has been furnished with eight iron cots for in-patients. The health of the boys this past year has been the best we have had. There has been but one death, and that being a boy who had been ailing for years. There have been only three serious cases of illness, but through the mercy of God, and the careful attention of Mrs. Rioch, the three have been spared.

The other buildings that have been erected are grinding room, tool room for garden tools, wall around the eating and cooking space, and a drain and tank to receive the waste from the cook house. A small rubbish house has been erected, into which all the garbage is thrown and then carried out to the farm and used as fertilizer. Everything possible has been done to make the place sanitary. It is due in a great measure to this that the health of the boys has been so good. The plague is all about us, so we have to take every precaution.

The new workshop is about completed. We are now using it and are rejoicing in our new quarters. There have been the needed alterations to the bungalow completed, also repairs and alterations of all kinds have been carried out.

My farm assistant has done good work this past year. The rice and kodu crops have turned out well. We secured some new cattle for plowing



which were a great help to us. With the rice we made an experiment of our own methods in comparison with the ordinary native methods as practiced here. The result gave us by native method rice a foot high, while that of our own was over three feet high. The vegetable garden has been greatly improved. We have planted in this a number of mango, lime, guave, and pomagranate trees, and will add to these as we are able. Our pond from which we irrigate our rice fields and garden, has been enlarged. The enlargement of this tank is one of the most important things on the place. At the side of the pond we have sunk a well, and another in the bungalow garden. Even with these extra wells we shall not have enough water this year, as the rain supply has been short. Every year we have this anxiety, especially for drinking and cooking purposes. As for bathing, the boys in warm weather have to go two or three miles. This, as you can imagine, is not the best kind of an arrangement.

The first fifteen minutes of each morning the boys assemble long before most people are up and together we ask the Father's blessing, and sing a song of praise. They all find these moments most helpful, and they give me many opportunities for a few minutes' talk with the lads, that I could not otherwise have. After a prayer, the roll is called by the head boy over each department of the different work. Work begins at once and stops in time for the boys to wash their hands and feet before breakfast. Then there is a short time for play, and then school until dark, after which food again and then play, reading or meeting, as it happens to be. We close the day with prayer and song. By nine o'clock everything is still. After all are asleep an inspection is made of the whole place.

As a rule our boys work hard. I

know they do far more than ever I did when I was a boy, but yet we we know so well that idleness only breeds mischief, and so to help them I have given them all the play that has been possible. With old material and the help of the mason and other boys, we have erected a wrestling house. The boys have done all the work on it. Wrestling is the national game and these people are very expert in it. I have found that hard work and vigorous exercise is one of the best cures for bad habits. I have also established one day in every month as a field day, when we have a good program of sports. Only those who have a clean record for the month will be allowed to enter. The boys are so keen for the sport that they think twice before they will do anything that prevents them from taking part in the games. Mrs. Rioch and I give up this day to the boys' play. The program is prepared a month in advance, and it is interesting to see the boys training for these games. Most certainly the moral life of the boys has been improved by these means, and with that the spiritual life. We find it pays back to give more time to the lads, for left alone they would soon fall back. We have cricket and foot ball, but we need very much a little more money to keep these things up. Physically, our boys are by far superior to the town lads, and in every competition easily defeat them. This the town people know to be due to the cleanliness of our boys' lives, and to the thinking people it magnifies Christianity.

The school, under Miss Franklin's able care, by the test of examinations both in the day school and the annual All-India Sunday-school contests, has fully demonstrated the work done, for all the boys pass well, and some of them head the lists for all India.—David Rioch.

## Mrs. Shi and "Little Love."

Like many another little girl born into a Chinese home, this little one was exceedingly unwelcome. To be sure her mother loved her, but a girl baby in China is such a disgrace! And the poor mother trembled when she thought of what her husband would



Aitsz and Mrs. Shi.

say when he came home and found that the new baby was a worthless girl. Down on a bundle of dirty straw thrown on the mud floor, with the dim light burning from the pith wick in a dish of bean oil, lay the mother and child. The family was of Moham-medan descent, the husband a cold, haru-hearted heathen.

Arriving home soon after the babe was born, he coarsely and loudly asked whether the lucky genil had given a girl or a boy. The answer from the mother's heart came with fear and dread. Knowing his cruelty, she for a moment hesitated to answer him, then sobbed out in despair, "It is a little girl."

No sooner had the words escaped her lips than did the owner ("father" is too sacred a name to use here) of the tiny babe begin to curse and vow vengeance on its little life. "Throw it away on the hills for the wolves to eat," he cried in anger. "Oh, I can not," said the sorrowing mother, her womanly tenderness and love causing even her to forget his brutal determination. "Cast it out," he roared, "or I will dash it to the ground." "Oh, compassionate Heaven!" sobbed the mother, "May I—" but before she had time to plead more, the heathen brute was rushing upon her, prepared to slay the young life.

Quick as thought, she snatched up the newly-born gift of sorrow and slowly glided out of the house into the cold night air. A piece of old cotton wadded rag was tenderly wound around the little body, and rather than throw it on the hills for the wolves to devour, this heart-broken heathen mother stood beside the high bank of the river running by the village, and choosing rather to have the little life wash down the cold stream and die peacefully by drowning, she pressed the babe to her bosom, gave it a long farewell, and with a quiver, bowing to the inevitable, she let it roll down the steep dark bank. Not wishing to hear the splash, she turned sadly and hurriedly away, and blinded by her tears and anguish, she gave up the babe forever.

As soon as the dawn arrived the Chinese women were at the river side washing their rice and clothes. Mrs. Shi (wife of our native evangelist) was up earlier than usual. God was using her as his messenger. Stepping down the incline and choosing the heavy flag stone on which to stand in the creek to wash the rice, she was astonished to see the form of a wee babe. Was it alive? What could it mean? She looked again and again. The thought suddenly dawned upon her. It was a little newly-born out-



cast. The tiny form was yet alive. Half the legs were in the water, and yet the body remained warm. It was wrapped around with cotton-wool rags, which served the purpose of its swaddling clothes. "I will claim it for my own, and as from the Lord," said Mrs. Shi. So gathering up the little life, she carried it home. She named it Ai Tsz, which is the Chinese word for love. The babe grew and became a shining light in their household. Little Love soon became the popular favorite. She now plays in and around the mission compound, and interests a great number of the women callers. To-day the little girl sings the sweet songs of Zion in the church services, classes, meetings, etc., and often accompanies her energetic and consecrated parents in their village trips.—W. R. Hunt, Chu Cheo, China.

#### Orphanage News.

David Rioch writes: Two weeks ago eight boys, of their own accord, came to me asking for baptism. I was more than thankful to see them, as they are all large boys who had put off confessing Christ for a long time, and now came and expressed their desire to follow him. On examining the boys I requested one of them to wait, as I did not feel that his life had shown a proper spirit of repentance. The seven boys all made the good confession and were baptized.

The next Lord's Day another boy came to my room asking that he, too, might confess Christ. He has always been a good lad, and I most willingly received his confession at the evening service. He was also baptized and had his name changed at that time, as he was burdened with a heathen god's name.

The church here in Damoh is certainly growing very rapidly, and our pastor, J. G. McGavran, will soon have his hands full in overseeing it. A church like this, made up of people

who a short time ago were heathen, most certainly needs much care and the prayers of all our people.

#### Leprosy.

In scanning a printed page, our thoughts are quickly arrested if the word "leprosy" appears. So it is in life, when among the many sick ones whom we meet daily, we find one bearing in his body the stamp of this dread disease. In the Leper Asylum we usually have those in whom the disease is considerably advanced, and whom have already left, or have been required to leave their homes.

In our regular dispensary work we do not meet many cases of leprosy in a year. Some time ago a man came from a nearby village. Upon examination, I found that he was a leper. We could give him no hope of cure. However, the medicine given helped his wounds, and he came regularly for it for some time.

Just a few days ago a Mohammedan man aged forty came. He was very much concerned about his condition, and said he was willing to pay any price for medicine that would cure him. He did not seem to know the nature of his disease. I was very sorry to have to tell him that it was leprosy. The case was reported to the Government, as the man is a cloth merchant here in the bazaar. He should be required to keep out of the shop where the cloth is kept.

During the famine, children from all classes were received into orphanages, and it is not strange that in these institutions an occasional case of leprosy develops. We have recently received into our Leper Asylum a girl from the Friends Mission at Hoshangabad. She is about sixteen years of age, large and strong, and has a pleasant face and manner. She has a good voice to sing and is able to read, write, and sew very well. As yet she does not seem to realize that she is really a leper, as the disease has only

recently developed, and she has no open wounds. May many sympathize with her, and pray that she may be kept from deep discouragement and from the power of evil which is so strong in the heathen land.—C. C. Drummond, M. D., Harda, C. P.

## AFRICA.

### Going to Market in Congo.

For more than a year a regular weekly market has been held at a place midway between Equator Mission Station and the government headquarters, seven miles distant. So far this has been kept up without the interference of the State, but up to this time none of the missionaries had visited it for it was always opened at break of day and the road to it was for the most part a rude foot-path through the jungle.

However, at this time, we had visiting us Rev. and Mrs. C. H. Harvey, well known missionaries of the American Baptist Missionary Union, from the famous hills of Palabala, who were on a holiday to the Upper River Stations, and had stopped at Bolengi for a week's rest. We made our plans to be ready soon after 4 A. M., and we were up before the appointed time, getting our market basket prepared with a few bananas, cookies, and biscuits to stay our hunger on the way. We started out briskly, a party of five with Father Dye to lead the way, and as we passed through the native village others arose and followed us, for they said to one another, "It is time to be going for the white man never forgets the time."

The first part of the journey lay along a fine hard path, fairly straight and level, and here we made good time, our footsteps resounding loudly in the stillness of the morning and calling forth many inquiries as to our destination. By the time we left this good road we had quite a following,

who accosted us with many questions as to our purpose in coming, and who made many comments on us, wondering at the wonderful love of a white man for his wife, that he even walked side by side with her and "held her arm;" at the strong "animal hides" that covered our feet and kept our toes from being broken against the many stumps in the path; at our speed in spite of the uneven road which was becoming worse each moment, the old time corduroy being ideal in comparison. In some places a misstep in the dark would land one many feet below in a murky pool, and in another we had to cross a creek over a tumble-down bridge where we had nearly to go on hands and knees to keep from falling through. We emerged from this into a clear, open path, just as the first streaks of light appeared in the East. We passed by the site of the old mission station at Waugatta, which was later transferred to Bolengi, a point of historical interest to us all. From here the path led into a large native town where all were glad to sit down and rest and investigate the contents of the market basket. Meanwhile the line of natives who had followed us passed on to their destination which we had vainly hoped was near by, but found to be "just at the other end of the village." After a few moments' rest we travelled on what seemed to us miles, and were told "we were already there," which meant down a hill, along a bridge and up another hill, but we needed no one to tell us that we were not far away, for the noise already was deafening. As we climbed to the top of the hill the path broadened into a wide road, and here on either side sat or stood the vendors with their curious wares, while crowds jostled one another in their eagerness to buy, so we with difficulty made our way through the throng. However, when their attention was drawn to us, we exchanged greetings with them and



thus met several hundred people we had never seen before, they having come from far distant villages. Here and there we came across some of our Christians and school girls who kindly answered questions as to our identity and knowledge of their language and our purpose in coming to their country. After these preliminaries we began to investigate the goods on sale and to make our purchases. Nearly all the people come to exchange and not really to buy. Those living far interior bring food stuffs to exchange for cloth, which those who live near the State have in large quantities. It is a great benefit to all concerned. A few moments spent in noticing the array of articles is well worth while, and as we pass along down the long line, we see rows of native clay cooking pots, which find eager purchasers; green and ripe bananas, rolls of native bread (naturally sour and soggy) at a penny a loaf; red peppers, greens, green and ripe plantains, rolls of native wrapping paper (long, wide, leaves, very pliable), chickens and ducks that have long been on probation; eggs which we were told were laid "just yesterday;" native mats, fresh (?) and dried fish, also smoked hippopotamus steak, palm-nuts, sugar-cane, salt, baskets of soaked manioc, and great piles of crocodile eggs at a nickel (5 brass rods apiece) a great delicacy. Our purchases were quickly made, which consisted of a piece of smoked fish for the orphan boys under our care, four crocodile eggs as curios for Mr. and Mrs. Harvey, some small red peppers to mix with food for the fowls, and some sticks of sugar cane for us all. We made one more trip through the crowd to estimate the number, and the two elder gentlemen decided there could not be less than 800 people. We bade them farewell and started back to the beach, where a canoe and paddlers were to come for us at 7 A. M. On the way we stopped to see a native black-smith

at work making hatchets and brass spiral anklets; then on to the beach, where we heard the canoe song of our station boys, arriving just in time. It is needless to say we were glad to sit down and thoroughly enjoyed the half hour's paddling home in the cool morning air. When nearing Bolengi, we saw one of the large government steamers approaching us, and as she passed us we rocked in her waves, but all we thought of was that before night we would have news from the homeland.

We landed at our beach, and after a few changes in our toilet, we were ready for our breakfast at 8 o'clock, some of us tired and lame after the hard journey, but all feeling well repaid for the trip, especially when at sun-down the mail-boy arrived with the best mail we have received at any one time since our return.—Mrs. Dr. R. J. Dye.

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Mrs. R. J. Dye: Our school reopened January 9th, after three weeks' vacation, with one hundred pupils. A few more have entered since then. We find ourselves short of teachers, but do the best we can. Some of the classes are doing excellent work and making fine progress.

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Royal J. Dye, Bolengi, Africa, writes: "The work prospers and the Lord adds to his church here such as are being saved. Five were baptized by R. R. Eldred a week ago yesterday. We hope to baptize one of the little orphan boys, the first of the orphans, next Lord's Day. This is a sad case, but through all of the early symptoms of the dread malady, sleeping sickness, he has been constant in his desire for a better knowledge of the way of life as well as for some months before. And now we hope to baptize him. Many others are inquiring and the evangelists who have been out for a two months' trip are expected back in a week, and then we will have

some news to send. Hasten reinforcements as soon as you can, but let them come well equipped."

#### Ten Evangelists.

Yesterday morning we set apart and started off ten native evangelists. These are picked men. They carry the gospel where, for want of force to man the station, we can not go. Five have gone up the Bosira River,



#### Ten African Evangelists.

Two go across the river to Bakanga towns; two go to the interior to Bongonde towns; two go to Bosira river, to Ikenge towns; three to Momboyo river, to Balalunzi towns; one to Bonkena, the capital of the district.

a southern tributary of the Congo. This river commands the whole section of country back of Bolengi. This is the field for which we are morally responsible. These native evangelists have careful instructions to spy out the land, and when we are ready we will occupy it.

The active living native membership of the church is eighty-eight, and they themselves support ten of their own number as evangelists. One man supports his own living-link evangelist at 600 rods for two months. Can one of our churches at home show such a report? The church in Bolengi is

challenging their fellow Christians in America in the light of your advantages to try her and develop her still farther.

It is not too late to send reinforcements, but it may be if delay is allowed. Large and populous sections and towns are calling for us to come to them. It would be criminal to neglect or leave the work here just now. May God raise up men, and may man not hinder their coming over to help us!—Dr. R. J. Dye, Bolengi.

### JAPAN.

W. H. Erskine: We are both working hard at the language. We are both teaching an English class. I have been preaching every other Sunday through an interpreter.

E. S. Stevens: Four candidates were baptized recently. One is a young woman who goes soon as a nurse to the military hospitals. There were six baptisms at Shoni some weeks ago.

Miss Bertha Clawson: The work in Japan more than holds its own during these war times. Our Sunday-schools were never any better attended or more promising. We have everything for which to be thankful.

Miss Jessie Asbury: Service in the Lord's work becomes more of a joy every day as we find new opportunities for teaching. Two persons were baptized on yesterday after some time of faithful study of the Bible. Many are interested, and the Christians are showing faithfulness and zeal in working to bring their friends to Christ.

Miss Kate V. Johnson: I have been invited to address a large number of young lady students, and tell them about Dr. Livingstone in Africa, and Dr. Rijnhart in Tibet. I gave such an address to four hundred Japanese women about eighteen months ago. It



has been published in several Japanese magazines. Everywhere the people hear the Word gladly. In a short time we hope for several baptisms.

E. S. Stevens: The people at home need the work of World-wide Missions to keep them from dying from luxury. If they could see the economy of the people here, and how they accomplish such world-stirring results, they would be astounded and put to shame when they see their own extravagance. The Japanese soldier with half a chance as to his personal comforts, thinks himself on the top of the heap.

## NORWAY.

### Numerous Conversions.

I have nothing but good to report of the work in my part of the country. One of our preachers has gone north to E. W. Pease, in Bergen, at Brother Pease's request. The condition of things in South Norway has not been so quiet and hopeful for many years. In fact, there is not at present a discordant note. All are working in harmony.

The Lord has also been blessing us in Fredrikshald. There has been quite a revival. I have been there several times and there have been conversions and decisions each time. There is no preacher there, but we supply each Sunday and Brother Johnsen is there every Wednesday. I think twelve or thirteen have been baptized and others are ready. In Frederikstad the good work goes on. The church building is small and is filled Sunday evenings with the members, so that, as one brother writes, there is no room for sinners!

Our student, Brother Johannesen, went to preach one Sunday in Berger, a few hours' sail from Christiania. He stayed all the following week, preaching every night. The hall was crowded every meeting, and about twenty peo-

ple turned to the Lord. He came home for two days and has gone back again to continue as long as good can be done.

You will see that we have much encouragement. The churches are rousing themselves. I have preached once for Mr. Fladberg's church, and they want me again. I am sure that these people will co-operate with us. I expect Brother Fladberg will do great work here.

In Christiania we ought to rent a hall in a better quarter of the town. I would like our church to manage to stand alone, and work in the district where it now is, while I begin in another district. There are so many and so urgent calls, however, from other places, that I can not plan for anything definite here, possibly not before the Fall. I am certain that I can do more in inspiring the other churches than if I was bound to one place.

Our little paper has got a start and I hope will grow. It will do, and is doing good. I have issued three tracts and a fourth is in the press, besides a pamphlet (in the press) on the "Sabbath" question. Dr. Holck has generously agreed to pay the cost of this pamphlet. We ought to get out some Anti-Mormon literature, too, for the Mormons are doing great harm.—R. P. Anderson.

## TIBET.

### Tibetan Superstitions.

I am very busy. Two of the wealthiest Chinese homes have been opened to me, and others are on the point of it. From three of the best Tibetan homes the women have visited me this week. Then the "common people" are very friendly—especially the Chinese. The Tibetans are harder to reach. They are loaded down with the teachings of the lamas and other priests. My Tibetan teacher was tell-

ing me this evening how he had sent six Tibetans here to be doctored. He professes great faith in our medicine, but he threw dice to see whether these patients should have us or Chinese or Tibetan doctors, and as the result was in our favor, they came to us. But the funny part is that he takes the credit of the recovery of these patients, saying that because he foretold they would be cured by us, they were cured. If he had foretold the other way, then our medicine could not have cured them. And he seems to believe this, and of course the poor ignorant people believe it. It makes me think of Jesus when John told him they had forbidden a man casting out devils in the name of Jesus, how the latter said, "He that is not against us is for us." So, trying to correct some of his errors, I let him help us all he can.—Dr. Susie C. Rijnhart.

## HAWAII.

### The New Chapel in Honolulu.

P. M. Snodgrass writes: We are pleased to announce that we have now finished the carpenter work on the Cooley chapel, which is a creditable mission chapel, and would have cost about \$1,200 if let to contract. I have done most of the carpenter work on it myself, with what volunteer labor I was able to get, only paying out about \$90 for labor. The material cost \$650. I am now painting and varnishing the building. I am doing this work myself with volunteer help. The building is 24x40 feet, and the walls are 10 feet high, ceiled up to the rafters. The open side work is made of wire netting, without any glass windows, making it an ideal tropical chapel.

## PHILIPPINE ISLANDS.

### Report of Progress.

W. H. Hanna writes as follows: I spent twelve days in the Northern part of Luzon visiting our churches there

and preaching in some new barrios. Forty-seven of the people before visited were baptized. There were six baptisms in a new place, and this may be called a new church. The barrio is called Agaga. It is six or eight miles east of Nagpartian. The other baptisms were all credited to Nagpartian and Bamban. I was pleased with the state of the work. The majority of



Part of the Sunday-school in Laoag.

P. I. H. P. Williams is in the background.

H. P. Williams: In Vigan five have been baptized the last month. Our church here numbers nine. Two of these are missionaries, and two are students in the Bible school.

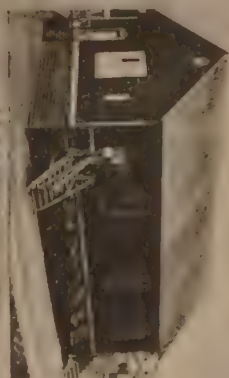
the people are faithful to the meetings and are becoming more intelligent in things spiritual. The brethren are cleaner in body and the habit of drunkenness, which used to obtain quite generally at their functions, has been almost entirely abandoned. A case of drunkenness now is exceedingly rare. Very little work is done by them on the Lord's Day. They can do more through the week, as they do not have to observe such a great number of saint's days. The brethren command the respect of their neighbors of the contrary part. We are hoping that from the Nagpartian congregation we shall have two evangelists. One of the converts recently baptized there is a



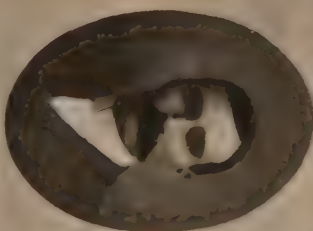
FOR  
CHRIST  
AND



COOLEY CHAPEL



JAPANESE CHAPEL



P.M. SNODGRASS

SUP'T  
HONOLULU, H.

THE  
CHURCH



SLOAN CHAPEL

principal of a school, and for a year has been reading the Bible and other good literature. One young man from the high school came to me last Saturday and asked to be baptized. His request was complied with in the afternoon. I am working on the New Testament revision.

#### Priestly Opposition.

H. P. Williams writes: I am having an interesting time in Sta Catalina, a suburb of Vigan. The priest has burned some Scriptures I sold, and

has tried regularly to disperse the people when I preach. They were quite cowed by him at first, and he would succeed completely, were it not that I preach near the market, so that their financial interests hold the people while I try to relieve them of a part of their prejudice. Padre Andres and I have had several spirited colloquies. The man is certainly more earnest and bolder than most of these priests, and I love him for it. May the spirit of Christ exorcise the spirit of Rome! The Gospel is slowly gaining ground.

## SUNDAY-SCHOOL DEPARTMENT.

The Primary Class of the Sunday-school at Orrville, O., last year raised \$8.50 on Children's Day. They hope to do better this year.

John F. Stone writes that the Sunday-school at Dixon, Ill., will try to double anything it has ever done before on Children's Day. We trust this school will come into the \$50 line.

U. F. Wells, of Shreve, O., has been a Sunday-school superintendent for thirty-nine successive years. Is there any other superintendent in our brotherhood who has served so long? He always observes Children's Day.

The Exercises (Brightening the World) this year are beautiful and show a thoughtful and thorough preparation for a successful Children's Day the land over. I hope and pray it may be.—Anna T. Hord, North Fork, Ky.

I ought to thank your Society for the way you are educating the people on Foreign Missions. I have never taken much interest in this great work before, but through reading your literature, etc., and posting myself, I am now into it heels over head. We must work over-time to make up for time lost. Our appor-

tionment is \$25, but honestly I have never told our school, for we have 120 who have joined the Dollar League. Fifteen little children, all under nine, have already handed in their one dollar each. Four have taken the second box.—John L. Rose, Atchison, Kans.

The Central Sunday-school, Newport, Ky., hopes to raise \$100 on Children's Day. Three classes are each endeavoring to support an orphan. This Sunday-school numbers less than 150 pupils. Paris C. Brown is the efficient superintendent.

The Sunday-schools seem to be taking an increasing pride in reaching their apportionments. This is as it should be. Words of dissatisfaction and discouragement are few, while on every hand there seems to be a rising tide of interest in the Sunday-schools for the saving of the lost in heathen lands. There should be at least 4,000 schools on the Roll of Honor this year. If all the schools should come up with the amount asked of them, we would raise \$100,000 in our Sunday-schools this year.

#### Birthday Box.

Now is the time to make a good showing from the Birthday Box.



Many schools set apart a Sunday in May and ask every member of the school to bring a birthday offering on that day. The faithful use of the Birthday Box is one of the most efficient ways of increasing the amount raised on Children's Day. The Sunday-school at Pomona, Calif., has more than \$24 in its Birthday Box, and hopes to increase the amount to \$30 before Children's Day. Many other schools report good offerings in their Birthday Boxes.

#### What the Children Can Do.

Children's Day is the time when the Sunday-schools make their annual offering for Heathen Missions. At one time the children were not asked for anything. They were not expected to

share in the work of carrying the gospel to those who sit in darkness. Now, however, we rely on the children for offerings to send the gospel to the ends of the earth. In thousands of schools Children's Day is looked forward to as the happiest day of the year. It is a red letter day; it is the best day in the year, because it is the day in which most is done to please Christ. The children should be made to understand the real meaning and significance of the day. We have heard of one Sunday-school in which the children had an idea that their money was to go to buy food for the heathen, material bread and butter, not the Bread of Life which cometh down from Heaven. Missionary work must be made real to the children.

## CHRISTIAN ENDEAVOR DEPARTMENT.

#### Asheville, N. C.!

Asheville, N. C., June 23-July 3!

Be sure your society sends a delegate to the Missionary Conference held at Asheville. Write F. M. Ralns, Cor. Sec., Cincinnati, Ohio, for full particulars.

#### A New Society.

We held, last night, our initiatory service of C. E. work. It was well attended and we were surprised and pleased to find out how well prepared our young people were. Every minute for that purpose was occupied in voluntary short talks by the members. These were, of course, wholly in Spanish; and were as good as any I have ever heard in our own language, showing a comprehension of the topic and good preparation beforehand.

I am so glad we have formed this association, for it will bring to us people who are in sympathy with our work, yet who are not ready to unite with the church. In this they can learn the part which every Christian should fill, and later will become iden-

tified with us.—Miss Williamina Mel-drum, Havana, Cuba.

#### Wide Awake Endeavorers.

The society at Boise, Idaho, has pledged \$20.00 for the Female Christian College at Tokio; also for the support of a girl in Japan.

The Bible woman Bakhtabai, Harda, India, is being supported by the Abilene, Texas, society at \$40.00 per year.

Traverse City, Mich., society is caring for an evangelist in Africa and an orphan boy at Damoh, India.

The societies of the University Place, Des Moines, Iowa, Church are supporting four orphan boys at Damoh.

Green Valley society, near Larned, Kansas, is composed of less than twenty members. They are supporting Koh Suin Chen, an evangelist in China.

#### A Happy Study Class.

You will kindly send at once three more copies of "Sunrise in the Sunrise Kingdom." The sun is rising in

these parts as well as in the Sunrise Kingdom. The class is growing. We are at the dawn of a better day.—W. F. Turner, Joplin, Mo.

### OBJECTIONS.

#### CHAPTER II.

#### There Are Very Few Persons Who Will Join.

So much the better. Experience has shown quite conclusively that a small class is very much to be preferred to a large class. Some of the best work has been done in a class of five or six. Recently in a church where it was claimed that the conditions were so peculiar that it would be utterly

impossible to find an evening when a mission study class could be held, and, if the time were found, no one would join the class. One of the members of that church agreed to lead a mission study class on condition that the membership be limited to ten. When the committee came to secure enrollments, there were more nearly forty that wanted to join, but the leader rigidly held to his condition that ten should be the maximum size of the class, and it became necessary to organize other classes in that church to meet the demand. Splendid work has been done in classes of four or five.

(Continued in the next issue.)

## BOOK TABLE.

**The White Peril in the Far East.** By Sidney L. Gulick, M. A., D. D. Fleming H. Revell Company, Chicago. \$1.00 net.

This one of the most illuminating and fascinating books on Japan that has yet appeared. It is written by a distinguished missionary. Dr. Gulick understands his subject. He knows and loves the Japanese. At the same time, he is not blind to their defects and needs. The peril of the far east is the white man, who feels that he belongs to a superior race, and therefore can do as he pleases. The white man imagines he has the right of eminent domain, and that he can do in all parts of Asia what he has done in Africa and in Australasia and in Polynesia. Dr. Gulick's account of the treatment of the Russian prisoners by the Japanese should be read by all who wish to know something of the moral fiber of the brown men of the Orient.

**The Life of Christ.** By Wm. J. Dawson. 453 pages. Geo. W. Jacobs & Co., Philadelphia. Price \$1.50.

This volume embraces thirty chapters and each is a clear and definite

angle of vision of the Man Christ Jesus. The chapters contain important messages, and you feel they are sermons, though not exactly intended to be such. They are fresh and natural; and you read them with relish and profit. They are a spiritual and an intellectual tonic. They are full of seed thoughts and the forces of spiritual quickening. When you lay the book down you feel refreshed and helped.

Is it not suggestive that so many in recent years have undertaken to write the life of Christ? Of course the original portrait of the Man of Galilee is only to be found in the Gospels; however, the picture is retouched from time to time and it stands out with a new and larger meaning. His is the one life in which the world has a permanent interest. No doubt Christ means more to the world to-day than he has ever meant before, and the charm of his influence will never end.

It is generally known that Mr. Dawson is one of England's great preachers. To read this volume will help you to understand much of his great power and influence in his present evangelistic campaign in America.



## Letter from Walter M. White, San Francisco.

The following letter from the Chairman of the Committee of Arrangements for the next National Convention at San Francisco, August 17-24, will be read with interest by thousands:

"Regarding the headquarters of the Convention, it will be the Native Son's Hall. This is centrally located, on a quiet street, yet with splendid street car facilities, one and two blocks away, reaching every part of the city. The hall seats 1,100 people. There are reception rooms, cloak rooms, and all the necessary equipment for the convenience of the delegates. Underneath this hall is a banquet hall, which we are going to arrange for college, missionary, publishing houses, and other displays. Adjoining this hall on the north, is the First Congregational Church, the auditorium of which seats comfortably 1,600 people. Underneath the auditorium is a large assembly room with various smaller rooms, all of which are at our disposal. Two short blocks away is the Y. M. C. A. Building, with a splendid auditorium which seats 800 people. This also we have arranged for.

These three auditoriums are the most centrally located in the city, and give us the largest seating capacity which is possible.

In regard to hotels, you may say with absolute certainty, that the hotels, rooms, and meals will all come fully as reasonable, if not more so, than at St. Louis, or, in fact, in any other city in which the Convention has been held, so far as my knowledge goes.

We are getting things in splendid shape for the Convention. As to the Communion Service on Lord's Day, we are endeavoring to secure the use of the Greek Theater in Berkeley. We can easily make this trip to the Communion Service and return in time for the evening service, at the same time giving our people an opportunity to cross the bay in the middle of the day, when it is most delightful. This is an ideal place for such a service. It gets us away from the crowd of the city and into the quiet of one of the most beautiful spots in the world.

Very fraternally,

WALTER M. WHITE.

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## The Christian Church Special.

For the benefit of the delegates and their friends, who contemplate attending the National Convention, to be held in San Francisco August 17th to 24th, a special train will be run from Cincinnati and various other points, leaving Cincinnati at 8.30 A. M., via the Big Four, August 11th, arriving Chicago 5.30 P. M.; leave Chicago 10.00 P. M., the same evening, arrive Omaha 2.00 P. M., 12th, remain two hours; leave Omaha 4.00 P. M., via the Union Pacific; arrive Denver 7.00 A. M., next day. Stops will be made at Omaha, Denver, Colorado Springs, Glenwood

Springs and Salt Lake City en route. Through Standard and Tourist sleeping cars will be run from Cincinnati, Columbus, Cleveland, Indianapolis, and other points wherever necessary. No change of cars en route. For full particulars and itinerary of trip, call on or address the Publishers, or

C. C. Clark, S. P. A., Big Four R. R., Cincinnati, O.

N. M. Breeze, G. A., C. & N. W. R. R., Cincinnati, O.

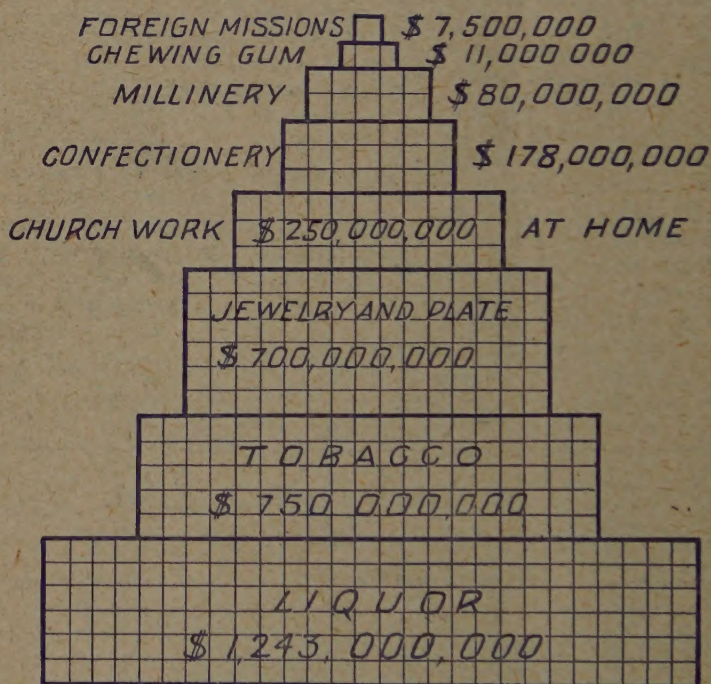
W. H. Connor, G. A., Union Pac. Ry., Cincinnati, O.



Keep up the gain until September 30th.

Fifteen new missionaries go out in September next.

## HOW AMERICANS SPEND THEIR MONEY



Each Square \$7,500,000, the amount given for  
Foreign Missions in 1904 in the United States

Remember, \$250,000 by September 30th.